

4832 *Naught*

A 5

SERMON
AT THE
FUNERAL

Of the Reverend
Mr. *Richard Lawrence*,
Assistant to the Late Reverend
Mr. *Mead*, at *Stepney*.

Novemb. 23. 1702. K.

By *JOHN GALPINE*.

LONDON,
Printed for *John Lawrence*, at the
Angel in the *Poultry*. 1703.

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SERMON

AT THE

GENERAL

OF



MR. A. M.

Library of the British Museum

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1853-1854

BY JOHN GUNTER

LONDON

Printed for John Gunter, at the
Angel in the Tower, 1853.

Funeral Sermon.

A
1 PET. I. 3, 4.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath Begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, † &c.

† For Us.

THE Kingdom of Christ in the World, as to its Foundation, and Administration, is very Mysterious; like the Cloud which interpos'd between the Israelites and the Egyptian

Egyptians, it has a dark and brighter Side. What a complication of Wonders is there, in the Faith, the Duties, the Benefits thereof? As also in the Dispensations of Providence towards its various Parts and Members, in the successive Ages of the World.

LET the Carnal Eye view this stupendious and amazing Work of God, it Censures the whole Composure as Weak and Absurd; whereas, the Believer beholds the glorious Displays of the Power of God, and the Wisdom of God therein. How Christ should ascend from the Cross to the Throne, lay the Foundation of Life Eternal in his own Death, and convey the Blessing when He Himself became a Curse; this the Natural Man cannot conceive. And so for the State of his Mystical Body on Earth, Sense represents it as a Defect, either of Care or Power, that his Members

bers should be expos'd to such Tribulations and Distresses, that He, who represents Himself so studious of the Enlargement of his Kingdom, and his Peoples Salvation, should not remove those mighty Discouragements which arise from the Opposition and Persecution of the World: That true Discipleship should be attended with such manifold Difficulties, and ~~that~~ Grace which is so bountiful in its Rewards in the Future State, should seem to disregard the Sufferings of the Saints in this present Life: That the Heirs of Heaven should here wander up and down, Destitute, Afflicted, Tormented. In a word, That the Interest of Christ should appear Defenceless against the Rage of Satan, and the Sons of Violence, this is the dark side of the Cloud, through which, without the Light of the Word, and the Assistance of Faith, we
 should

should never be able to look Onward to the succeeding Glory.

AND therefore the Apostle Peter, to Arm and fortify those Christian Converts to whom he writes, First unfolds and explains this great Mystery, shewing them that their present Privileges and Enjoyments, as well as their glorious Prospects, do infinitely exceed all the Sufferings for Christ, which they might now endure: Though Strangers here, yet they were the Chosen of God, and Heirs of a Royal Inheritance: Though scatter'd in this World, yet gather'd under one glorious Head: Though accounted as the Filth and Off-scouring of all things, yet the Sanctify'd of God: Tho' here expos'd to the Malice and Fury of the Wicked, yet they were interest'd in the multiply'd Blessings of Grace and Peace, through Jesus Christ.

AND

A Funeral Sermon.

9

AND by this means He encourages them to look off from their present Sufferings, to those Spiritual and Eternal Benefits, which they had now received in Part, and should be perfected in a State of endless Salvation. Since all the Blessed Persons in the Trinity were concerned effectually to carry on this great Design. *Ver.*
2. The Father Elects, the Son redeems by his Blood, the Spirit sanctifies by his Grace, to make way for the Glory of the Kingdom. And therefore in a very rapturous way, He breaths forth Himself in Praising and Blessing God for those Benefits which he had conferr'd upon them, out of the unsearchable Riches of his Grace, in their Regeneration, Adoption, Preservation, effectual Consolation, and the Increase of their Faith and Graces, under all their afflictive Tryals, which were evident Tokens of an approaching
B Glory,

A Funeral Sermon.

Glory, in the Day of the Revelation of Jesus Christ.

'TIS by the Direction of our Worthy Friend and Brother, (whose Remains are now before us) that I Discourse on this great Subject; who has often declar'd the singular Support he hence receiv'd, for the Assistance of his Faith and Hope, and that it has been a Fountain of Consolation to him, under all his Infirmities and afflictive Pressures. And indeed, we may compare the words to a Vineyard, abounding with all manner of precious Fruits, so that the great Variety renders it more Difficult what to fix on for a present Entertainment: However, we will at our Entrance, take as large and comprehensive a View of them as we may, for our greater spiritual Refreshment and Delight.

THE

THE Language of the Text is Eucharistical and Benedictory, in which we may observe,

FIRST, The Benediction it self.

SECONDLY, The Enumeration of several Benefits, which are the Occasion of this Thanksgiving and Praise.

FIRST, As to the Benediction, it is directed towards, or terminated on God, under this particular Character, as *He is the God and Father of our Lord Jesus Christ.*

OBJECT. But *is not the Less Blessed of the Better?* How then can God, who is the Fountain of all Blessings himself, be the Object of our Blessing?

Heb. 7. 7.

B 2

ANSW.

ANSW. We must distinguish between that Blessing, which consists in the imparting or bestowing some Grace or Benefit, so God is not the Object of Blessing, because He cannot be the Receiver of a Benefit: And that Blessing which is the Acknowledging of, and Praising for any inherent or communicative Goodness, so God may be Blessed by us, as He shines in the Glory of his own Perfections, and most Graciously imparts his Bounty. And this recommends Him as the Object of our Thanksgiving and Praise.

THE God and Father of our Lord Jesus Christ. Some read the words Conjunctly, God, even the Father of our Lord Jesus Christ: but I see no Reason to vary from our Translation, which most aptly expresses the Force of the Original; for He is both the God and

and the Father of Christ : He is his Father, That Natural Relation being founded on an Eternal Generation, and in respect of all the Offices of His Power, Care, and Love towards Him, in all the Parts of his Mediation ; which is the Sense of that Place, *I will* Heb. 1. 5. *be to Him a Father, and he shall be to me a Son.* He is also His God. *My God, my God, why hast* Mat. 27. 46. *thou forsaken me. I ascend to my* John 20. 17. *Father, and your Father, to my God and your God.* He is his God, as Design'd and Constituted by Him to be the Great *Emanuel*, with Respect to His Unction and Anointing, his Sustentation and Glorification of Him ; and also, as our Lord did ultimately direct all the Offices of his Ministry to the Fathers Glory, so He was His God by Dedication and Covenant too.

AND here we may Note, how the Language of the New Testament

ment differs from that of the Old. In the Prophetick Stile, under the Oeconomy of the Old Testament, in their Forms of Blessing God, they generally spake of Him under those Characters, *The God of Abraham, of Isaac, and of Jacob, the God of Israel, the Lord of Hosts, the God that made Heaven and Earth.* But the Mystery of Redemption being Reveal'd, in the Apostolic Language the Phrase is alter'd, *The God and Father of our Lord Jesus Christ.* To shew, that it is with Him, and in Him, that the New Covenant has its first Establishment, and that He is the great Medium, through which Covenant Blessings are convey'd.

SECONDLY, As to the Enumeration of special Benefits in the Text; and here He first mentions (which is what we are more immediately concern'd with) a *Living Hope of an incorruptible and undefil'd Inheritance in the Heavens*

vens, that fadeth not away. 'Tis a Lively Hope as to its Object, it being a confident Expectation of *Eternal Life*, and with respect to the Efficacy this Divine Principle has on the Soul, as made use of in the Hand of the Spirit with such glorious Success, for the promoting a further Sanctification, and increase of Spiritual Activity and Joy.

THIS lively Hope He farther describes.

1st. WITH respect to its Fountain and Supream Original, which is the abundant Mercy of God. *Abundant*, as infinitely Extensive in it self, and equally Gracious in its Communications.

2^{ly}. THE Manner of its being wrought in us, and conveyed to us, that is, by a gracious Regeneration, a Living Hope, to which we are begotten again by the Father of Mercy.

3^{dly}.

3dly. **THE** Foundation thereof, which is the Resurrection of Jesus Christ from the Dead, not excluding the Virtue and Efficacy of his preceding Death.

1. **AS** it has a causal Influence on our Regeneration ; and

2. **AS** 'tis an undeniable Pledge of our being made Partakers of the Objects of our Hope, or the things hoped for : Since, as in the Death of Christ, we may behold the Procurement, so in his Resurrection, the Pattern and Pledge of our Glory.

I shall give you the Scheme of my following Discourse, in these three Propositions.

FIRST, 'Tis the abundant Mercy of God, which gives us the Hope of Eternal Life, through His Son.

SECOND.

SECONDLY, That none can be made Partakers of this Lively Hope, but those who are Begotten again.

THIRDLY, That this Lively Hope will enable a Believer patiently to bear all the Afflictions of this Life, and joyfully proceed to the Heavenly Inheritance.

FIRST, 'Tis the abundant Mercy of God which gives us the Hope of Eternal Life through His Son. Mercy exalting it self, Mercy magnifying it self over all things, shining with a peculiar Lustre among all the Perfections of the Godhead; which will appear if we consider,

THE removal of those Obstructions which lay in the way: What is't that cuts off the Hope of a guilty Creature? The Law is most absolute and peremptory in

the Denunciation of the Curse, Justice in it self inflexible, and most rigorous in the demands of Vengeance. The first Covenant knew no Repentance, nor made Provision for our Reconciliation to God. How distressing was that Fear and Horror which drove Apostate *Adam* from the Presence of the Lord? When offended Justice, immutable Truth, and the Majesty of the Government of God, joyn'd in impleading and condemning a guilty Rebel, and demanding the Execution of a righteous Sentence, when all these conspire to give the despairing Creature the most amazing Prospects of infinite and unavoidable Wrath.

NOW for Mercy to interpose and withdraw this dismal Scene, by the Discovery of its gracious Purposes, and the Exercise of its infinite Compassions, to say to offended Justice, Thou shalt be satisfy'd,

tisfy'd, to injur'd Truth thou shalt
be Fulfill'd, to the broken Law
thou shalt be magnify'd, and to
the perishing Creature thou shalt
be Restor'd, that Life should be
proclaim'd to a condemn'd Male-
factor; that it should say unto us,
when in our Blood Live; here is Ezek. 16. 6.
the Exuberancy of Grace and a-
bundant Mercy.

IT'S laying such a Foundation 2 *Arg.*
whereon to build our Hopes, it does
not content its self to shew some
gracious Inclinations, to express
some melting Compassions towards
the offending Miserable Creature,
but goes on glorifying it self in
the Provision of an effectual Re-
lief. As,

I. AN everlasting Righteous-
ness to Purchase. When Sin had
once brought forth Death, nothing
but a perfect Righteousness, that
had an infinite redundancy of Me-
rit, could abolish this, and bring
Life

Life and Immortality to Light.
 Now for Mercy to provide and
 work out this Righteousness, for
 Mercy to make it Ours, and in-
 title us to the purchas'd Benefits,
 What a Blessed Foundation is this?
 That precious Corner Stone, which
 God hath laid in Zion. Behold, I
 lay in Zion a chief Corner Stone,
Elect, Precious, and He that believes
on Him shall not be Confounded.
 What an amazing Wonder is this?
 To which if we add

1 Pet. 2. 6.

2. A Covenant Ratification to con-
 firm and Seal all this. Mercy, when
 exercis'd meerly as the Fruit of So-
 verign Pleasure, without any fur-
 ther Engagement, hath an astonish-
 ing Glory; but when it ratifies it
 self under a Covenant Establish-
 ment, this is that which justly in-
 creases the Wonder. When the
 guilty Creature observes the in-
 terposal of the Oath and Promise
 of God, and all transacted in, and
 through a Blessed Mediator and
 Surety,

Surety, who, as He is the Procurer, so is the Guarantee of the Peace, the Bond of the new Confederacy between God and Man; What a Foundation of Hope is here laid?

THE abundant Mercy which displays it self in giving such undeniable Evidence of all this, to obviate the Doubts and Fears of a guilty Creature. God hath witness'd hereunto, in the sending His Son as the Ambassador of his Grace and Peace, and in all the Testimonies which He gave concerning Him, as to the Divinity of His Person, and that He had His Work and Mission from Himself; that He is infinitely well pleas'd with Him, that He would sustain and uphold Him in the effectual compleating the Work of our Redemption: All which is further confirm'd by the Resurrection of Christ from the Dead, and the pouring forth of the Spirit, the Appointment of a Gospel Ministry to

3 Arg.

to reside amongst us, as inferiour Envoys to beseech us to be reconciled to God. To which if we add the Spirits Sealing Testimony in the Consciences of the Faithful, what abundant Mercy discovers it self herein? Mercy working freely, prevailing over all our Guilt and Unworthiness, Mercy working effectually, in conferring the undeserv'd and forfeited Blessedness.

2 Prop.

John 3 3.

SECONDLY, That none can be made partakers of this Lively Hope, but those who are begotten again. *Except a Man be Born again he cannot see the Kingdom of God.* He'l remain an utter Stranger to the Mysteries and Benefits of the Kingdom, unless from the Regenerating Spirit He receives a Divine Light and Image. But more particularly there are these three Reasons.

1 Reason.

BECAUSE in an un sanctify'd State we have no Relation to God, which may intitle to his Favour and

and Peace: We are fallen from a Divine Sonship, and are by Nature Children of another Father. The continuation of the Image depends upon the Observation of the Covenant, and this being broken, the other also is defac'd and lost, which can't be restord till the Soul pass under a new Impression of the Sanctifying Spirit, and becomes the Workmanship of God.

OUR corrupt State fixes us under this threefold Character; as we are Rebels, Aliens, and Accursed. Rebels, and can the Enemies of Sovereignty, the Opposers of the Throne of God, hope to be Sharers in the Royal Donatives, which He confers on none but His special Favourites? We are Aliens, and can we Hope for the Priviledges of a Fellow Citizenship with the Saints, while we are a far off? We are Accursed, and can expect nothing but the Eruption of a fiery Indignation from the Throne. No Wonder

Ephes. 2. 12.

der the Apostle pronounces such a State to be without Hope. *That at that time ye were without Christ, being Aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise, having no Hope, and without God in the World.* So that till Grace comes to Regenerate and Adopt, God instead of a Father is an irreconciled Enemy, instead of a gracious Rewarder, is a Sin-avenging Judge ; And what Hope can be entertain'd, while in such a State ?

2d Reason.

BECAUSE in an un sanctify'd State there are no dispositions of Soul to Choose, Pursue, and Enjoy the Objects of our Hope : We are Miserable by our own Choice, and reject the Offers of restoring Grace with the greatest Reluctancy. There's the Infidelity of the Jew, and the Idolatry of the Gentile, and both are included under the Enmity of the Carnal Mind : So that let Mercy make its Approaches in the most conde-

condescending Offers, we are like *Jerusalem* in its Behaviour towards Christ, *How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not.* Math. 23. 37

AND as the Principles of Sin and Vanity are most prevailing in the unsanctified Soul, such also is the Progress and Walk. *For they that are after the Flesh, do mind the things of the Flesh, but they that are after the Spirit, the things of the Spirit.* The whole course of the unrenewed Soul, is a direct opposition to the Government and Kingdom of God.

AND then for the enjoyment of the Objects of Hope, there are no dispositions in the Carnal Mind. The Sight and Tastes, the Work, the Joys, and Fellowship of the Heavenly State, are of too Refin'd, and Spiritual a Nature for the Brutish Heart. For how can that Soul de-
D light

light in the Perfection of Union with Christ, who hath cherish'd an implacable Hatred against Him? How can they delight in Conformity to Christ, who have always been acted by the Spirit of Satan, and the World? For all Delight arises from a suitable Accommodation and Proportion between the Object and the Faculty; and as now the things of the Spirit of God

1 Cor. 2. 14. are not receiv'd by the Natural Man, for want of a Spiritual discerning, so neither can the things of the Heavenly Kingdom be agreeable to his Taste and Relish, who has been always bent on the pursuit of a Created Good, and the Pleasures of Sensuality.

3 Reas.

BECAUSE there are no Seeds of a Glorious Immortality, which are always in this present Life implanted in those that are Heirs of Salvation. The Spirit of God here begins to Form those that shall be living Temples in the Heavenly Jerusalem;

rusalem ; when those Sacred Structures are there erected, there will not be the noise of Axes and Hammers, but as it was in the Building of Solomon's Temple. And the House when it was in Building, was built of Stone, made ready before it was brought thither : so that there was neither Hammer, nor Axe, nor any Tool of Iron heard in the House, while it was Building. The Efficiency of the Sanctifying Spirit in implanting the Principles of Holiness, has its Period together with this Mortal Life, and there's no need of supposing a State of sinless Perfection here with Some, or the Necessity of a Purgatory with Others, for the completing any thing which remains to be wrought, as a part of the Image of God ; both these Notions being equally false and unscriptural : For the last Work of the Spirit, as Sanctifying, is compleated at the taking down this Body of Corruption, when the inbeing of Sin is destroy'd, together with the Dissolution of the

1 Kings 6. 7.

Body ; so that at Death, the Sanctifying Influences of the Spirit are compleatly perfected, there remains nothing but the Re-quickenings of the Mortal Body, and the Raising it up in a State of Immortality, and glorious Incorruption, that so there may be His Eternal Residence, and In-dwelling in those Temples, which here He has Sanctify'd and Prepar'd for that end. The Holiness of Heaven is but the Perfection of that Grace, and its Happiness the Fulness of that Peace and Joy, the Seeds whereof are now Sown in the Hearts of All that Believe, which shall certainly spring up and flourish in an Eternal Life, when the End of our Faith and Hope shall be gloriously attain'd, and their Objects everlastingly and immediately Beheld and Enjoy'd.

NOW there being no Seeds of all this in the unsanctify'd Soul, there can't be the Harvest. Those rough and unpolish'd Stones, which
were

were never by the Influence of the Word and Spirit hewed into a Conformity to him, who is the Foundation of the Living Temple, and gives Life to all that are built upon Him, can ne'er become a Spiritual House. *To whom coming as unto a Living Stone, disallowed indeed of Men, but chosen of God, and precious* 1 Pet. 2. 4, 5. *ye also as lively Stones are built up a Spiritual House, &c.* No, their End must be to be eternally Rejected of God; and as They have been Temples of Satan and Idols here, so hereafter They shall be Everlastingly Tormented together.

THIRDLY, That a lively Hope 3 Prop. 1 will enable a Believer patiently to bear the Afflictions of this Life, and joyfully to proceed towards the Heavenly Inheritance.

WE need but view the Records of those Eminent Worthies in the Heb. 11. to learn what powerful Impressions arise from a Lively Faith and

Ver. 10.

Ver. 26.

Ver. 33, 34.

2 Cor. 7. 4.

1 Cor. 13. 2.

1 Reas.

2 Cor. 4. 17.

and Hope. This made *Abraham* to look for a City that had Foundations. This made *Moses* to esteem the Reproach of Christ, greater Riches then the Treasures in Egypt. Hence they subdu'd Kingdoms, wrought Righteousnesses, stopp'd the Mouths of Lions, quenched the Violence of Fire. And the Apostle *Paul* speaks of Himself, as one that in the Midst of all his Tribulations, did even overflow with Spiritual Delight and Joy. I am exceeding Joyful in all our Tribulation. He did superlatively abound therewith. Now these Reasons may be assign'd.

1. The Glory of the Objects expected, in comparison of which, all the Afflictions of this Life deserve not to be mention'd. A far more exceeding and eternal Weight of Glory. When the Sons of God shall shine in a compleat Manifestation, and enjoy the consummate Blessings of Adoption: We little know what 'tis to see Face to Face, and that
Glory

Glory which arises from an immediate Union, and perfect Assimilation to a glorify'd Redeemer. We ca'n't conceive the Blessedness of the Heavenly Joy, the Sweetness of the Heavenly Peace, nor the Triumphs of Eternal Victory. We little know what Christ has prepar'd in the Habitations of Eternity, the Mansions of His Fathers House. We can have but very short and inadequate Notions concerning the Pleasures of the Paradise of God, where the Tree of Life, and the Waters of Life are, what is that Harmonious Consent of Saints and Angels, in Beholding, Enjoying, and Praising God and the Lamb for ever and ever: To have the Records of Eternity unfolded, the Mysteries of God's Government explain'd, and the various Steps which Grace and Providence have taken to gather in the Children of God, in beginning, carrying on, and perfecting a Divine Work on the Soul. In a word, to be above Sin and Sorrow, beyond

beyond Temptation and Affliction, to put off Infirmity, and be cloth'd with Everlasting Strength, O my Brethren! Could we Fix the Eyes of our Faith and Hope more stedfastly on all this, how would such a Prospect sweeten all the Difficulties of the way? and encourage us to gird up the Loins of our Minds, to be Sober, and Hope unto the End.

2 *Reas.*

2. THE sweetness of the Tastes now perceived. Had we only the bare Report of a future Glory in the Word, were there only the Assurance thereof in the Promise, 'twere a sufficient Foundation for us to build our Faith and Hope on the Truth and Faithfulness of God, yet 'twould be abundantly more difficult to keep the Heart from sinking in this stormy and tempestuous World. But this is the Comfort, we have not only the Revelation of the Spirit, but the Earnest of the Spirit too. *Now He which stablisheth*

2^d Cor. 1. 21, 22

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us with you, in Christ, and hath Anointed us, Is God: who hath also Sealed us, and given the Earnest of the Spirit in our Hearts. Not only the Spirit as an Earnest, (which may be understood as taken for His personal Presence and Operations, which seems chiefly to refer to the Anointing) but also, and especially the Sights and Tastes, and heavenly Perceptions, which are the Spirits Fruits in us, as an Enlightener, Sanctifier, and Comforter. And indeed Faith being abundantly strengthn'd in its Habits and Exercises, *How* doth it become the Substance of things hoped for, as well as *Heb. 11. 1.* the Evidence of things not seen? It doth not only take a View, but Tastes the relish of the promised Happiness: So that though we are not yet brought into the Celestial Canaan, we may taste some of the Fruits thereof in the House of our Pilgrimage. And where those powerful Impressions are upon the Soul, what a Holy unconcernedness of

E Spirit

Joh. 16. 22.

Spirit will there be with reference to all sensitive Objects ? It will make us Rejoyce as if we Rejoyced not, and to Weep as if we Wept not : And doubtless our Lord intended some what of this Nature, when He tells His Disciples, *That no Man should take away their Joy.* There should be still some matter and occasion for Delight and Confidence in God, in the midst of all the Afflictions of this present Life, which should as it were render the Soul impassible and Invulnerable, as He hath assur'd us, that in Him we shall have Peace.

3 Reason.

3. THE sureness of the Pledges, His Promises, His Sacraments, His gracious Sealings, and all the inward Witnessings of His Blessed Spirit, they have a Reference to the Future State, to lead the Soul onward in a more industrious Pursuit, and importunate Desire.

BESIDES,

BESIDES, we see all that falls within the Compass of our Expectation and Hope, actually accomplish'd in our Lord Jesus Christ, under the Relation of a Head, and the First Fruits of the Heavenly Harvest. Is it Resurrection from the Dead? Our Lord has broken the Bonds of Death. Is it Admission into the Kingdom? He is gloriously Ascended. Is it our promis'd Exaltation? He sits on the Throne in His assumed Flesh, and we know that there are the most inviolable Engagements on Him, to make His Members conform'd to Himself. His Covenant and Promise, His Affection and Love, His Mystical Oneness with us, and the Respect which He has to His Mediatorial Glory, which can't be compleat but by the Gathering in, and Crowning of all His Believing Members. And therefore Faith and Hope being fix'd on Things Invisible, improve all these Meditations, to fortify the Soul un-

der the present Difficulties of this Life and Pilgrimage.

FOR a practical Improvement, let me recommend these following Considerations.

U S E.

Pfal. 50. 23.

I. TO Bless the God and Father of our Lord Jesus Christ, who hath Begotten us to this Lively Hope. The Psalmist mentions Praise and Practice as the two great Parts of a Religious Life. *Who so offereth Praise glorifyeth me, and to him that ordereth his Conversation aright, will I shew the Salvation of God.*

DID we consider the infinite Grace of the Benefactor, the inestimable worth of the Benefit, and at the same time the Extremity of our Poverty and Indigence, what a Tendency would it have, to stir us up to exalt this abounding Mercy?

PRAISE is the Employment of Eternity, the Language of the Glorified

rified above, our Hearts and Lips ought to be joyned here, to bear a part as well as we can in this Heavenly Melody, that there may be a Holy Consent in all the Redeemed, as well the Militant beneath, as the Triumphant above, that both may harmonize in Blessing the great Fountain of Grace and Glory, and the Author of all our Happiness and Hopes.

2. EXAMINE the validity of your Hopes by the Reality of your Sanctification. Beware of deluding your selves, by expecting the Inheritance without the Image, and to be hereafter receiv'd into the Kingdom, without entring thereat now by the Door of Regeneration. Tho' the Glory of the Kingdom be above, yet the Entrance is here Below : We must pass the Gate before we can enjoy the Life. There can be no Lively Hope which has not the Warrant of the Promise, and the Evidence of the Work of God on the
the

the Soul. The Hypocrites being destitute of both, therefore proves as the giving up of the Ghost. I must not now insist on the Signs of the New Birth, but can only direct you to try your selves by your Conformity to Christ, and to have a constant recourse to Him, as the grand Dispenser of the Spirit of Holiness.

3. IMPROVE your glorious Hopes for your farther Strength and Comfort in all the Exercises of the Christian Life. Do you expect an Inheritance? walk as Heirs. Do you expect the Fulness of Redemption? groan more ardently after the Liberty of the Sons of God. Have you a Treasure in the Heavens keep your Hearts there; converse more frequently with the Objects of your everlasting Enjoyment. Do you expect glorious Things at the Hand of Christ, as a rewarding Lord? be more Diligent and Faithful in his Service now. We should improve our Hopes for a further Mortification

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on of Sin, Crucifixion of the World, and a greater Diligence in our preparation for our Eternal State, that we may derive a more vigorous Refreshment from them, under the opposition of the World, the Difficulties of our Pilgrimage, and the Fears and Approaches of Death it self, that having this Blessed Anchor fixt within the Vail, we may with the more invincible Patience and Fortitude of Soul, sustain all the Storms and Waves which here we are expos'd to, till we our selves also enter, where our Forerunner is gone before us, even Jesus made an High Priest after the Order of *Melchizedeck*.

AND now I must say, here is one, who whilst he liv'd, was a practical Comment on the Text; whom I always found full of Spiritual Blessing and Breathing, adoring Grace, and waiting for the Adoption. And as his Life was Exemplary for strictness of Gospel-Holiness,

A Funeral Sermon.

Holiness, so in respect of His inward Peace, his Sun did Set without the least Cloud. He had the Sights of *Pisgah*, before he enter'd the Promis'd Land, and did Triumphantly profess, That He felt the greatest tranquility of Soul, and that by a Plerophory of Faith, He was lifted far above all Doubts and Fears.

I should be unfaithful to Him, and you, my Brethren, of this Sacred Communion, should not I deliver to you his *last Message*, viz. That He died in the Faith, which for so many Years he had preach'd amongst you, in which He did moreover charge you to stand fast, that you might not be remov'd from the Hopes of the Gospel. I need not tell you how Diligent and Faithful He was, whilst God continued his Ability of being serviceable to your common Interests, since He was the Blessed Instrument of preventing your Fatal Dispersion,
in

in that very dark and cloudy Day, when those who stood amongst you upon a more advanced Ground, and were therefore the more immediate Objects of the public Rage and Fury, were forc'd to fly in peril of their Lives, to seek a Refuge among more Hospitable Strangers.

AS therefore you continu'd the Testimonies of your affectionate Gratitude, when God deny'd Him the Capacities of Publick Ministration amongst you, * (for which I * *He was disabled from Preaching some Years before his Death.* would breath out *Paul's* wish for *Onesiphorus*, *The Lord grant that you may find Mercy of the Lord in that day*) Let me exhort and persuade you, though the Spiritual Husbandmen have been thus remov'd, that you still express the Fruit of their Plantings and Watering, whilst God lent them to Labour amongst you. 'Tis a sad Omen of a departing Gospel, when the Prophets and Prophecies are suffer'd to die together, by a forget-
ful

2 Tim. i. 18.

ful People. Shew therefore, that though those Clouds which so plentifully water'd you with Heavenly Dew, are past away, yet the Influence abides by your Fruitfulness and flourishing Verdure, that you may still be, as a Field that the Lord hath Blessed.

AND as for you, my Brethren, in the Ministry, What an Encouragement to a faithful Diligence may be deriv'd from this Example now before us?

ONE moments perception of that spiritual Pleasure and Joy in God which He felt, will compensate an Age of the most Painful Labours, though accompanied with the greatest Tribulations and Sufferings. To have the great Lord to pronounce the *Eugè* upon us, even whilst we are in the Body, and by the Smiles of His Countenance to refresh us under the Infirmities of debilitated Nature, and the

the Burden of exhausted Spirits spent in his Service, when the last Act of Life by the shining of God shall be the most Glorious, and the Triumphs of Heaven Commenced on this side the Grave, none can express, but those that feel the Delight.

ALAS! How few are the moments of our useful Service? Shall they be mispent in Unchristian Emulations, uncharitable Contentions, and those vain and unprofitable Strivings? which the Apostle dehorts from. Shall the Servants of Tit. 3. 9. the same Master smite each other? These are not the Fruits of the bequeathing and breathing of the Spirit of Peace, on which our Lord was so intent, for the Cementing of his Mystical Body together, by the Blessed Union of the Bonds of Love. 'Tis the most fatal and unlamented Ruin when a Kingdom destroys it self by its own Strength. Shall we be employed in Seeking

our selves, Preaching or Pleasing our selves, when the great Concerns of our common Lord, and the Souls of Men are neglected? This is not the way to finish our Course with Joy, or to fulfil the Ministry, which we have received of the Lord, in testifying of the Grace of God.

ALAS! The Necessities of our Spiritual Vineyards call for the utmost Improvement of our useful Talents. While we sleep the Enemy sowes Tares, and the Wolves devour the Flock. Let us all therefore attend to the Apostles Advice,
Acts 20. 28. Take heed therefore to your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which He hath Purchas'd with His own Blood.

I must conclude with you, the dear Relations of our deceased Friend and Brother. And though I could most compassionately bear a part in the common Grief, yet
 let

let me recommend to you the Consolations of God. Will you intermingle your Tears with his Triumphs? Will you cast down yourselves, at his Accession to an Heavenly Throne? Shall it be a mournful Spectacle, to behold a faithful Saint, with a Lively Hope and Triumphant Joy, breathing forth His Soul in the Arms of a Gracious Redeemer? To see him go off the Stage as a Glorious Conqueror, that has finish'd his Warfare, and kept the Faith? Is this matter of mourning, when Christ comes to reward His Servants, by perfecting their Graces, and crowning them with Everlasting Joy? What do we profess to Believe, to Hope, and Wait for, but the Fulness of the promis'd Redemption? Whence then this unwillingness, that our Selves, or Friends, should be uncloath'd, that we may be cloath'd upon with that House which is from Heaven, that Mortality may be swallow'd up of Life.

'TIS

TIS true; You have lost the useful and improving Society of a very sweet and tender Relation, but consider, He's only arriv'd to his Rest and Recompence before you. There's a more happy Union, and blisful Fellowship of the Children of God, in the Heavenly State, when they shall for ever be with the Lord.

INSTEAD therefore of complaining under the Hand of God, and regretting the Loss of that Comfort and Assistance which you receiv'd from the Prayers, the Care, Counsel, and Example of our deceased Brother; be you also Followers of Him. Let your Faith and Dependance be more vigorously exercis'd on Him, who is the Father of the Fatherless, the Helper of the Helpless, who is not bound to the Use of Creature-conveyances, for the Administration of His Comfort and Strength. Let your Diligence

gence in a more serious Preparati-
on for an approaching Change be
excited, by this so near an Instance
of Humane Frailty ; and your La-
bour after a more evident Interest
in the Pardon and Peace of God,
through the great Redeemer, that
so you may be supported with the
same Joy and Triumph, in the same
Glory, to which all the Children
of God shall be advanc'd, even
that incorruptible, undefil'd Inhe-
ritance, that fadeth not away, re-
serv'd in Heaven for you.

THE END.

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